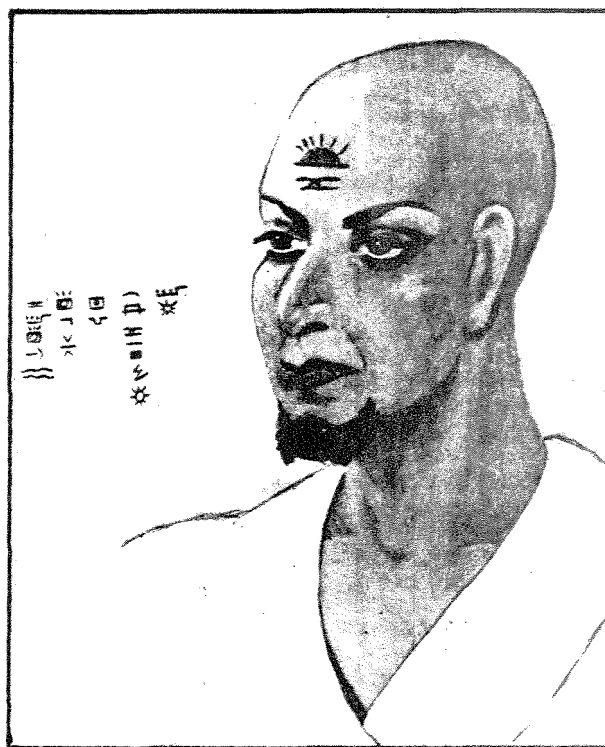


INNER CIRCLE STUDY GROUP

**CLOSED
CLASS
with
The
YADA**



The Yada di Shi'ite

Class 7

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INNER CIRCLE STUDY GROUP -- Closed Class No. 7

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INNER CIRCLE STUDY GROUP -- Closed Class No. 7

Home of Mark Probert, telegnostic, and former Kethra E Da Foundation headquarters, 931 E. 26th St., San Diego, California, August 25, 1967. Early evening.

Yada: "Good evening, my friends. Perhaps you are not ready but we are." General laughter.

He: "That's for sure."

Yada: "It's so nice to make for humor, to laugh is most good for the body. Always we can get laughter over someone else but difficult for us to laugh at ourselves. Very difficult. A man loses his balance and falls down, to someone watching it, being so out of control, his legs going one way, his arms in the other, very funny; but when that man hits the ground it's not funny to him.

"So it is with life. We struggle often in the most ungainly ways and others who feel they know, laugh at them. They do not mean it in a negative way, but they just look so strange. We who have understanding and see another struggling for it, it is humorous; and it must be, otherwise it would be very sad; for it is much better to laugh than it is to cry.

"Perhaps it is also that the Gods get laughter when they look at we mortals struggling on the earth. Sometimes it is sad but -- uh -- creation is done on the laughter of the Gods. Then, that would be because the joke was on us; so they could easily laugh, unh? The joke that we got lost on the way.

"Each new generation has to be taught, awakened over again. That's why the world of men, man, does not grow en masse. We grow individually. So those of us that come into the Light must use a part of our time to spread that Light everywhere. But in teaching Truth we must not think we are trying to say something. People who serve, it is their need that they express themselves. They cannot just take 'no'. With these, the Inner teachings, you tell what you know, and then move away.

"If that person is amiable to what you have said, then they will seek some more, find out Truth for themselves.

"I wonder. May I ask a question of you?"

He: "Yes, surely." and general murmur of assent.

Yada: "What have you been doing with what you have been learning?"

She: "Thinking about it."

Another She: "I practice -- as much as I can."

She: "Yes, when I think about it."

Another She: "And when I find somebody to talk to -- " (Murmurs and laughs from others)

She: "But at least we think about it."

Yada: "That is a big step -- "

She: "For us it means a big step."

Yada: " -- And so it is. Everything that is manifested in physical activity has a baking period in the mind. (Disturbing noise from outside)

She: "We're sort of digesting it."

Yada: "That is right. -- You wishing to close the door, please? (Pause while door is closed) Thank you."

She: "Yada, I may have to leave you."

Yada: "Why is?"

She: "I may find it too warm. I may have to leave. Okay?"

Yada: "Oh, no, you do not have to leave. You just need to open the door a little for yourself."

She: "I'll cool my teeth, if I have to." (Apparently a reference to a cooling technique suggested by the Yada in a previous class: Closing the mouth but parting the lips so the indrawn breath moves over the wet teeth, cooling the air going in to the lungs. This is why dogs pant.)

Yada: "I had -- I asked to close the door because of the peoples across the way. They are inclined to be noisy."

She: "Yada?"

Yada: "Yes."

She: "This may be John's last time because next Friday he'll be heading back to school. -- He may be here next Friday."

Yada: "You going back to school for the learning of arch -- architecture?"

John: "um humh."

Yada: "Humph. That's very nice. You will be an extremely successful person in that work, sir."

John: "That's nice to know."

Yada: "Yes, it is. It gives us encouragement. And I do not tell you that just as encouragement, but I tell it to you as a fact."

John: "Thank you. I'm sure Mr. Rouncibaugh will be dropping in, spying on me now and then." (Reference to a member of the Inner Circle, or to a Guide known to John? Laughter from the group.)

Yada: "Oh, I am certain he has already been doing it."

She: "John's been trying to interest some of the students there, I don't know -- they listen -- but I don't know -- "

John: "Ever try throwing matches at a brick wall?" (Chuckles)

She: "Every week!" (Laughter)

Yada: "That is our work. Yes. Today Mark was in his favorite place of eating, in the town. Yes. And there was a girl who is working there, and she start talking to him about being saved. And you know, that kind of talk to Mark is like poking fire to dynamite. (Burst of laughter) After he said a few things to her in reply." (More laughter)

She: "You sure word it nice." (Laughter)

Yada: "It is most amusing to me to listen. (More laughter) One -- Mark -- one who you would suppose -- by now would have some mastery over his emotions (more laughter) he is most _____. He can do it when he has no reason to, you understand."

She: " - - I heard some boys in Los Angeles say to Mark: 'The reason we like to listen to the teachers is because we're so ornery that we know we are eligible if you can be the teacher of us.' (Laughter)

Yada: "Is very interesting, you know. Peoples read, study all manner of things in their search for Truth and very often know what the thing is true; and so it is exciting to the ego, and to the intellect, because that's the only place they getting it, through the intellect. They do not absorb it into the self. They do not bring it into the conscious self where they are daily aware. You see this is what is important."

She: "We have a lot of people like that and I wondered if, in time, through getting it through the intellect, if it doesn't sink in?"

Yada: "Oh, it does, of course -- "

She: " -- in time!"

Yada: "Yes, some take a little longer than others, hah hah, like Mark. But he has been into certain of the Inner Teachings ever since he was a child. Yet -- "

She: "Yet that was a particularly sore spot there, Yada -- "

Yada: "Yes, it was -- "

She: "I mean when Irene was passing on, her sisters came up, and gave him this old routine. So they touched a sore spot."

Yada: "Well, yes, yes, and the routine he gave back to them (laughter) makes me shiver." (More laughter)

He: "He said to me, he said 'Maybe I'm a little intolerant'." (more laughter)

Yada: "That's mildly put, isn't it. (more laughter) But you see, later, he sought the girl out and told her that he was sorry and said, the very last thing, we all must assume what we feel to be so. We can do no other. He say, 'I am sorry but I am so, so much with fire.' Because it doesn't really matter, not really. In time your experiences will change you in one way or another. You see, you will be changing yourself. Nobody else can really change you.

"You have to sleep with your beliefs; and they can be dreadful bed partners, if you do not accept them. They can keep you in a very bad state of emotions. Just imagine, please, if you could come with me and go around the world, where people sleep and watch them. It's incredible. They torture themselves for hours. Is this true? Is that true?

MAKE THE MOST OF THE PHYSICAL WORLD

"Some peoples reach a point where they say to themselves, 'I do not care if it is true! I do not care what truth is! I do not want to know! I just want to live the way I feel my life. If I want to delve into the pots of the flesh, that's my business. What I do know is that in due course I will be gone from here. I will have no more chance to express myself the way I feel.'

"Now there is some good sense in this. The physical world is for physical peoples, for peoples to enjoy their life, in whatever they are doing. True, some peoples get a great deal of enjoyment over contemplating their after life. They spend a whole physical lifetime meditating on this. They believe that by doing this, when they go, they will not have to come back.

"Oh, but what's wrong with coming back? Is the world itself a bad place, an evil place? No, it is indeed a beautiful place. They feel frustrated in the physical. They can no longer keep up with it. That's why it is, that peoples when they are young, are

seldom interested in what may happen to them after they die. They're too busy living in the physical world, living the physical life. Yes. When they begin to have a few years they get frightened, frightened over having to face their god; so they rush for the holy books and spend long and very boring hours trying to get something in their heads that they can appreciate.

"They really do not want to. They could stay completely away from the Inner Teachings regarding after-life, but their fears will not let them.

THE PHYSICAL WORLD IS FOR PHYSICAL THINGS

"The sisters of Irene (Mark's wife) were just like that. In their youth they lived what they thought. They were more honest. The physical world is for physical things. Enjoy your life. Just don't be afraid of yourself. Don't be afraid of life. You don't have to forget what's going to happen to you at some time in the future, meaning departing the physical world. You will not have to face any god or gods.

"Sometimes, when we do not know, we believe our gods as judges are very cruel, are sure to be cruel to us. But there is only one God, one Judge, one Jury, and that is ourselves.

"So how do you want to be treated? That, I think, is a very important question. You'll find out how you want to be treated when you start looking over your book of guilts, fears and anxieties. Do you love yourself? If so you are in the safest condition that life has to offer, meaning you will not have to suffer. You may come back here many, many times; but you'll take that in stride; because you know that is a part of life; that is a part of doing. If I must go back to the lower grades of school, to pick up some of the loose strings, all right (screech of hot rubber outside as a hot rodder tools his jalopy around the corner) -- "

She: "How can he do that! That long!"

Another She: "He went around two corners."

Yada: "Well, he is seeking to make himself a statistic." (Laughter)

She: "Could I ask a question?"

Yada: "Yes."

She: "Last week Joseph suggested that we bring a question to the group. Do you remember what question you were supposed to bring? Do you want us to ask them?"

Yada: "Whatever questions you brought I will be most glad to hear."

She: We had a little discussion -- "

He: "What you want -- is a question."

She: "That way you are going to find out about what we really want."

Yada: "Yes. Have you got a question?"

She: "Yes."

Yada: "I'll listen."

She: "Will it be possible for Irene to come through on Friday night and share her understanding of transition and her life right now, with us?"

Yada: "Yes."

She: "Does she want to do that or is she ready?" (Mrs. Probert had passed on a couple of years earlier.)

Yada: "Of course."

She: "Because I would very much love to have her and I'm sure everyone else feels the same."

Yada: "Y gratia. Kethra, etna y guada si, un na na un ka ti sa, ah dion y si tu i na, u sia tu ki ia su tu na. Y giet ne y si tu unka, ye ke te a su ma unka. (Pause while Yada listens to Kethra's reply.) Auki. Y si tu -- y si tu ke mi ana? (Pause) Umm, thank you. (Pause) Na y si tu kwa. (Pause) Of course. She is ready, and I do believe, able."

She: "Yada, I dont mean for you to go away, in general."

Yada: "I know, what you mean. Thank you very much. And I am certain that she thank you, too, all of you. Whenever she is ready I am ready to withdraw and give her whatever opportunity she finds to use Mark. All right?

"Now somebody else, you bring a question?"

He: "Well I did, but -- humh -- I dont know. Of course you said one of the things last week, the power of the mind -- but to control it and really know it; so that you can do then some actual good; and then, those wanting to know will listen, will grasp exactly the importance of this kind of activity, and they will begin to live it. You also said, what do you want? That was the question of the week.

"I've thought about this. Deep in my heart I do want the teachin'. And I do want to participate, and said a little of this, shall I get rid of a little of this _____. Put the teachin's into practice and live it. The teachin's have led me realize what a wonderful

life this is. What a wonderful world to live in, but how more wonderful it is when our minds are open and we can see the Inner Self, and to know that you can be of service to someone else. I want to be worthy of this _____, and thereby then to the question, what do I want?"

Yada: "That is a very good answer. The feeling in it, as you spoke it, carries much weight. There is a feeling of concern in it which is very important in our seeking anything -- is to be truly concerned with the welfare of that which you are seeking to know. To incorporate it in your very life is to living the spirit, is to liven the mind, in short is to give you degrees of wakeful awareness that you cannot otherwise have if you do not pursue it in that fashion, with some 'thority.

CONSTANT ABUNDANCE TO FEED OTHERS

"You know, sometimes when one has a great deal of food on hand, he is inclined to waste it. Then come a time of famine and he, such a person, becomes hungrier than a person who hasn't had food.

"To have knowledge without wisdom is to have too much food. Wisdom tells us how to use our knowledge, and though we gather much knowledge our wisdom tells us it is not intelligent to squander it, to waste it, to ignore it, but to put it to active use. So that instead of feeding just ourselves we constant abundance to feed others, as they come in quest of bread.

"It is of little use, our gathering together here every week as we do, if we do not also become active members in the human race, meaning, giving it out, feeding. It is said the world is hungry. Half the world goes to bed hungry, with thought hungry; and so it has been with man with the Inner Teachings that concern him. He is just as hungry, just as starving, as if he were hungry for food.

"Half the world goes to be ignorant of what it's searching for. The world then becomes a churning mess; and we cry, 'It's too bad. I cannot help that. The project is too big; so I do nothing, nothing but cater to myself.' All right. I cannot object to that; that's a part of life. It's to be expected; but most of us who are sincere in our thinking, we, we cannot afford that kind of thing. I cannot stop the hunger in me no matter how much food I eat if my fellow man stays hungry. I cannot. Can you?

"Marriage is for giving out, sharing. This is true of academic knowledge. That's why we have so many teachers. That's why we have so many schools; so there can be many sources to give out this. There are many of you in the world. You can be your own company, and your own teacher in the company. Share with, but never tell that one you are sharing -- or intended to -- what he can eat. When we are in a position to eat we have taste. It is only when we have gone long hungry that we do not have taste. We eat only to keep alive the physical body; so we will put anything

in our stomachs. But when we have enough we are going to share it. Let the seeker tell you what he wants, what he hungers for."

LET THEM SEEK WHERE THEY MUST

She: "Yada."

Yada: "Yes."

She: "You know, I have some friends -- well I am thinking of two in particular -- one is Catholic and the other goes to some other church -- now neither one of those people -- we just couldn't talk them into going to this, or to Religious Science; they would just sort of think we were kookie. Now at the same time, uh, I have a certain mental rapport with these two friends; and I have found, over the past year, that somehow or other they have arrived at the same conclusions at which I have been taught; so it must pass even though its not -- is it possible for them to pick up? I mean they have arrived at conclusions within themselves -- "

Yada: "Of course -- "

She: "Do they get this through uh, uh, mental process from me or from? -- Even though they dont come to the teachings or anything like that, they sort of have the understanding, you know what I mean?"

Yada: "Yes, of course. You know, when you see someone digging in the ground for what he may tell you is treasure, it will do you little good to tell him that the ground he is digging in has no treasure."

She: "Well as long as they get the understanding it really doesn't matter how they come by it."

Yada: "It does not, not one bit. Many peoples can dig in the mud and come up with gold. You know the lotus blossom? (Murmur of agreement) It comes up out of the black mud, and yet it is so white. It has been touched by the mud.

"Always let them seek where they must. When you express yourself that's all. You've done what you must do. Then leave them alone. They'll find their goals, or their lotus blossoms, in their own mud. Same as you. Same as I. It does not matter really what Path one takes, when it all leads to the same thing anyway."

She: "Yada? Excuse me."

Yada: "That's all right."

She: "May I ask a question?"

Yada: "Yes, please."

She: "Is Christianity a step on the way?"

Yada: "Of course."

She: "And if so, why do we lack as Christians?"

Yada: "Well -- "

She: "Now, if it's a step and you have to seek your way, then is there a way to help that along?"

ANY APPROACH IS SUITABLE

Yada: "You see, no step in the nature of which is the gathering of understanding is to be sneered at, no approach. The approach anyone makes is suitable to them, for them, at that time."

She: "That's what I think."

Yada: "Of course."

She: "And yet uh -- "

Yada: "Of course."

She: " -- I notice an undercurrent of some kind of that pattern which I don't understand. I mean you can be a baby in anything. Be it Christianity, be it any kind of the next step along the way -- you know -- whatever; and learning is always a step. Right?"

Yada: "Yes, of course. Mark has been through that. He has been through what is called Christianity, the study of it. But it is not suitable, that Path is not suitable to him, or for him. Now, when I say Christianity is not suitable for him I do not really mean that nor does he. We both mean that Christianity has not been taught, and is not being taught through your Christian churches. That's not Christianity."

Another She: "I'd like to make a point there too, Yada. I think where I laugh at it is what I call Churchianity."

Yada: "That's what it is."

She: "Which is what any man can make himself important, such as the leader of that, or whatever, takes it upon himself to alter in any way he wants, the teachings."

Yada: "Yes."

She: " -- and then to insist that the masses follow him, adhere

to that which is his own opinion and has nothing to do with the other thing called Christianity."

Yada: "That is right.

THEY KNOW NOT WHAT THEY SAY

"Now, what we consider as Christianity has to do with the teachings of the Light. Christ, Christos, Christus, Krishna -- all these things have the same meaning, the teachings of the Light."

She: "I am."

Yada: "That is right. Now, when is said by the Christian that Christ died for them -- if you are thinking closely, you will see how impossible this is, judging from their words, from their expressions, that Christ died for them. You can see that they do not know what they are saying. They do not know the depth, the tremendous depth and value to the inner Christ teachings.

"Christ was never born; so Christ cannot die. Christ is the eternal light. It is always. It had no beginning and no end. It is the magic light, the light of love, the light of life. It is in every thing throughout all creation, and the man-creating creation. It is everywhere present. It is the essence of existence.

"It look like dead matter. (He hits the table-top before him with Mark's hand.) A stone. You pick it up and you look at it, a very crude piece of matter. Crude? It's made up of light, intelligence; so, how could a god condemn a part of His creation, with the thought in mind of eternally damning it. That doesn't even make good ordinary thinking. This is come from fear, the anxiety that is produced by the priestly system, who aim to make the ordinary person dependent on them for knowledge, for understanding.

"That which is called God cannot have the least awareness of something called good or evil. These are abstract terminology of the ordinary mind, the external physical mind. These things come from the mind of the sleeper. He knows not. He speaks the language of Babel, because he knows no other language.

"The man he called Jesus was a great initiate, one who knew and knew he knew. He tried to express and did very perfectly with it, his transition. But in your Christian book it is said that the man called Jesus was nailed to a cross, was murdered there, to save the life of the Christian God. Can you imagine a God having wrath, wrath over His creation. Could you get angry at your creation? Really? Were you angry -- if you do get it -- is for a very good reason. It's an effort to protect your creation. You became anxious for it, frightened for it, when you saw it doing things you knew were threatening its life. So in your anxiety, in your love for your creation, instead of having it destroyed, you get angry. That's reasonable. That's physical. That belongs to

you. A God is something different.

SLEEPER, AWAKE!

"Man can know nothing, nothing about Gods. Now, if the priestly system had taught the truth, that the individual human being comes into the world and goes through the process of finding the God-self, waking the God up, making the God-self aware. If they had taught that the teacher called Jesus had come to bring man more life, life meaning Light. Bringing man -- ignorant man, lost man more life so he could better find his Light. But no, the priestly system didn't do that. They were not satisfied with creating a hell. They wanted to create a god to contest the devil.

"What is God without a Devil? Now if this God of yours is all-powerful. do you not think He is beyond a sadist, to let man suffer? If suffering comes from sinning, and God hates sin -- if He hates sin, and He is more powerful, why doesn't He stop it?

"But you see, the average human being doesn't know, doesn't think in this way. The average human being just listens to the priest and nods his head, like this, 'Um hum, um hum.' And the reason he agrees is because he has been given a good story making him safe -- he thinks! If he is good, he'll go to heaven. If he is good. Do you know that there are tens of millions of people who are very good, but don't even know it. Their goodness is without conjuring. They didn't conjure it. They just live their goodness.

"There are tens of millions of peoples who know nothing, who do not understand in the least what is meant by goodness. They are mechanical dolls. Badness they do not understand though they live in it.

THE PRIESTLY VIRTUE OF KILLING

"In India there are tribes of people known as the Thuggas. You have heard of them? The Thuggas? These peoples, by their priests, are promised special places in the Thugga heaven for killing. The more they kill the better, and the greater, and the wider, and the larger place in heaven they will get; and these peoples are raised this way from the time they are born, they are taught to rob and to kill. It's a way of life with them. They would not understand what you are talking about, about being good.

"No, I talk not against the true teachings of the Light, which very legitimately can be called the Christ teachings, or the teachings of the eternal belief. Say na kwa, say na kwa, ee say tay kay non, ee kay non; ee say tay kwa, ee da, ee da, ee da. Let the Light pour into me that I may find myself.

"Say na kwa teea sa, ee sa. Say nay, ay tay ah so oo, oo, ma ma, ee say tee. I wander in the darkness of life, the darkness of ignorance; so I am lost. I do not sin by choice. I make no mistake by choice. Meaning I do not do evil because I enjoy evil,

more than I do good; for I do not know what evil is either. I do not know what darkness is. The darkness I am in -- is what I fear. It is how I have been conditioned to think.

"You know, if we are afraid of offending our god, then we shall not be able to move! For every movement, any movement of any kind, would bring his wrath down on our heads. Goodness, Badness.

THE HIGH PRIEST KNOWN AS BILLY GRAHAM

"I spoke of this before. There is a man in your world he called Graham, Billy Graham. He is a priest. He talks much and very loud, and by doing this he hypnotizes the masses who are already deeply hypnotized with fear, anxiety, guilt, shame; so they sit and look at him in awe, fear, the mouth hanging down -- which is one of the ways to catching flies. But that's all he catches.

"Awe. Yes, I am awed, awed by the wonder of being. The Light, the Light is everywhere present. Make me aware. Oh, make me aware, that I may extend my being, my light, that it may become ever brighter. I have no god to fear, but I have a Creator to love. To love most deeply, most passionately, that is what we should seek.

"You have man writing book and he call it 'In Search Of The Beloved'. That is the beloved, the Light, the Wisdom, Understanding. So it teaches us, teaches we humans to be greatly concerned for the welfare of our neighbor. Whether it is next door to us or in some other country. Or, we will be saying soon, on some other planet. I am everywhere, I the Light. Exist in perfect harmony, balance, for there is nothing to fear but ignorance.

"Here in your world you cry out against having some of your problems. Many ask their Christian god to take their problems away from them. That's like saying, 'Kill me, God', for my problems are my life -- is my life. I do not ask for less problems, I ask for more; for that is my life. We humans -- in some respects -- we may say we are puzzle-solvers. Life is the puzzle."

He: "Yada?"

Yada: "Yes?"

He: "I think that the difference between an orthodox Christian truth and the truth teachings that you have here lie on the point of view. The Christian who goes to the temple and is told this is the way it is, does not do much thinking about it. He is given the truth and he has to accept it on faith. He does not experience this. All he has to do is acquiesce and he might be saved just because Jesus has saved him. But your teachings are much harder because you put the responsibility in the hands of your light, your intelligence, your goodwill, your heart, your willpower, everything that you have you have to earn -- you might say to the right

to salvation. What the Christians do is they've had it handed to them on a platter and there is a much big difference there about the responsibility they take upon their development."

Yada: "That is right. Many, many. But this girl who is -- uh -- proselyting, they feel that missionary work is of great importance, not to humans -- they do not care about the human, including themselves! -- getting anything that will bring them better understanding; but they get a kind of ego satisfaction out of imagining that which they do not know. You see they talk in ignorance.

THE TEACHER MUST TALK WITH TWO TONGUES

"The man he called Jesus, when he was talking with his disciples; and they questioned him, why is it that he talked to the masses and told them one thing and then told them, the disciples, another thing. And he say I talk to you with two tongues. 'To the peoples who speak and do not know, I speak in parables. To you I speak direct truth.' If he were alive today he would say, 'To the people I speak double-talk. To you I speak plain truth. I speak facts; because I know you are aware. You and I, we are one. How can I talk differently, to you? I cannot. This is the way it is.'

"You know, a seeker of truth must be willing to observe things, to open his eyes and look at things squarely and accept them for what he sees them to be. He cannot go around wondering, 'Is this the truth or is there some other truth?' He must come to know what is and what is not. The man he called Jesus, he knew! The great Zoroaster, he knew! Siddartha (Buddha), he knew! How did they know? By doing just what you are doing, seeking.

"You know, the man called Jesus, he disappeared for twelve years. Yes. Nobody seemed to know where he went to. He went into the mystic temples, several of them. He got his teachings, more enlightenment as to what is. The man, priests say, Jesus was born of a virgin. What should you do about that, everybody applaud? Is it going to do anything for you? Virginity, in this case, has nothing to do with the body. It means he was born in pure mind, in pure understanding. He was ready. The star appeared. He come.

"This does not mean he come with full knowledge of everything. He just knew, what is called truth. Then he go to the temples to get better understanding of how to use this truth. The truth without use, what is it? Is nothing! That's why so often I say to you, What are you doing? What do you want? What are you looking for? What are you doing with what you call truth?

"No mind can take my God from me. Because I know my God. I know the Light. I am not concerned with what somewhat else believes. Let them believe it. You, you are on your own Path. Can I stop you? Can I say, No? Have I ever said No to you?"

Group: (Murmur of "no")

Yada: "You know, and I always desire that you do. Question me. Whatever it is, question me. I may say something tonight that I want a particular one of you in the group to understand, and so I will put it in words that only he will know I am talking to him, or to her, as the case may be. That is the way, in ancient times, the Mystics taught the Inner Truths. They have secret words, secret expressions, that if spoken among a thousand people who had no understanding at all, it would reach the one that did, and the others wouldn't even know what had passed between them."

She: "We know that something else when you do that, Yada, even though you do particularize often, you never exclude anyone because you know that one person may be getting a direct arrow, you also have a whole bagful that you don't withhold -- "

Yada: "Uh, yes, because I have learned to shoot my arrows in all directions at the same time, at many, many targets. You can do that, and some do that without even knowing it. You can pass the truth to another person by merely looking at them in a certain way. Look how we express ourselves with one another. Some things we normally feel this person over here knows but is not fully aware. This person over here is fully aware. Some subject come from this person here, who is not fully aware, and the persons here who know raise their eyebrows at one another, amazed to here these words of truth coming from one whom they knew did not understand what he was saying. Up comes the eyebrows.

"You have a way of saying, 'From the mouth of the babe comes words of wisdom.'

"You wink at one another over some particular situation. It's a wink of knowing, and of interest -- unless of course it is a sly wink, and then it is a try to hurt. Yes, many truths have been spoken in jest.

PUTTING THE TEACHINGS INTO PRACTICE

"Joseph."

He: "Yes, Yada."

Yada: "With all of your round-and-round going you have carefully, thoughtfully tried to use some of the teachings here. You have put them into active, every day practice. Now I cannot say, and you would not want me to say 'You deserve much credit'. That is a foregone conclusion and only you can give yourself that credit by passing on what you know, so that others will be able to use it like you do.

"Credit. There is man in your world he called Omar Khayyam and he mentioned about credit like 'taking the cash and letting the credit go'. That very smart. Very smart. Who needs credit."

He: "Yada, may I make a comment on the thing you were previously saying. You know, you derive dividends by putting into practice some of the things, as we understand them, into practice. Because you develop one area, and before you know it, another area opens up and its easier to overcome."

Yada: "It is so."

He: "That's right and now I could understand the first time in my life this saying that: 'To those who have been given much, much more is given; and to those who do not have, is taken away.'"

Yada: "That is right."

He: "I never understood that. It seemed to be such a paradox."

Yada: "That is right."

He: "But the more you do, the more you can do."

Yada: "That is right."

He: "And the less you do, the less you can do."

Yada: "Ha ha! That is so."

THE STORY OF THE TALENT

"We go to the story of the talent -- "

He: "That's right."

Yada: "Now if you have a talent and you do not use it, you atrophy. You ruin yourself. Then you cannot use it, after a time; so you lose that one talent; and here are all of you are interested in many talents, and are putting them all to work. And each of these are calling two more, four more, eight more, sixteen more. It goes in big jumps -- if you use what you have."

"Mark does not know the final side of painting, but with what he does know he works; he uses; therefore they become beautiful. They have their own quality, their own beauty; which is all any artist can ask for. To use -- is what made them beautiful."

"What do you do? What do you want to do? What are you capable of doing? There are many professions in your world. Many people envy these professions. The greater majority of them are mediocre. They never develop further. Why? Because they dont really have the spirit for it. So, are these people less? No, they are not less than the people that could tell them. The value may not be so good in that particular field. You may become a genius in another. Find what you love to do. That's where the doing becomes the easiest."

Love to do it. Isn't it remarkable that no matter how the teachings of life are brought out, whether by voice or by action, how it is received depends so much on one's love for it. Everywhere love, love becomes the key opening the secret doors of life.

NO REASON TO ENVY THE YADA

"I talk to many people in your world and some of them envy my position. (chuckles) They do not have to tell me that. I know that. They are broadcasting their feelings to me and do not realize what they are doing.

"The sadness of it is that there is no reason, none at all, for them to envy me. In every way they are just as much the Light of Life as am I; and if they are not, it's not because they are less, it's only because they are not aware of it. You have everything you shall ever need, right now, right now in the eternalness of Now. Do you need? What? What do you need? And then look in and see if you do not have it. Just do not take my word for it. Find it on you own _____. Look in with your own eye. It is your own life. Live it.

"So often there is a seeking for phenomena in the beginning of patterns of our discovery that life is something more than surface. (Loud whine of landing jetliner from overhead.) We want to be awed. We want to feel excited, without knowing what we are excited about.

"'Oh, that's magic! Isn't that amazing!' Another thing is, after all, what can you do about it? And seeing that, what has it done for you? 'Amazing, my God, amazing! Why is that? Oh! Ah! Ooh!' Hah, hah, hah. Undoubtedly your God is looking at you and laughing. 'Is that My creation? acting like that?' 'Did I do that?' says God. Hah hah. So he passes that on to His fellow men, His creations. 'Did I do that? Oh, I didn't do that. My baby would do it. The devil would do it. But I wouldn't do that!' Hah hah hah. Much.

"If nobody's looking. We think nobody's looking. But the greatest Somebody in all existence have their eyes upon us. That great Cosmic Being within us. The All-Knower. There is no place to hide from it. And we can be thankful that if we give It half a chance, It will never negatively criticize us. So we need no guilt feelings about our mistakes. We will balance out in due course, what needs to be done to self. Relax today. Be at peace today. Pardon?"

He: (some mumbled observation or question)

Yada: "The door please, open, hunh? (Pause and asides in class.) You know, my honorable friend, your heart condition is not really a heart condition; but it is a malfunctioning of the nerves, which over the years has been brought on you. Stress, strain, anxieties. It puts pressure on the entire nervous system and causes or can cause

a variety of seemingly organic things to happen to us."

She: "Would building up her blood stream help this, taking these vitamins and things like that?"

Yada: "Yes, it will, but also should have some form, for a time, of complete relaxation. Like you have -- I think I mentioned it -- relaxing pills -- what you call it?"

She: "Tranquilizers."

Yada: "Tranquilizers. Have you taken?"

She: "Yes. This week I have been taking them, Yada. -- I've had two today."

Yada: "They will not, of course -- and they are not a cure-all."

She: "No."

Yada: "But they will help. Yet you have taken two today and still have had an attack?"

She: "Yes."

Yada: "That's very likely. The condition of the nerves has been long-standing. One time you had very severe nerve condition, yes?"

She: "Yes. True."

Yada: "So you have become very much better through the years, even though you have this condition."

She: "This is so. My health has been much better in the last eight or nine years than it has been in my whole life. It just seems that this, in the last couple of months that this has been recurring."

Another She: "Does this weather help bring it on, Yada maybe?"

Yada: "Perhaps. But you know there are other contributing factors. Kethra, e say no e na et se na? (Awaits a reply from his Teacher.) E say, e say tu co man, en dia, en dia, e say tai es si ya. Um humh. Au ke. En dia. E ke te say o kay te ne ana. Umh. En dia. (Long pause) Also, there is little changes that take place in the cells of the blood. They are chemical things, but _____, and they can cause this nerve reaction into the heart. I would very much enjoy to use some healing treatment on you, but uh -- "

She: "I would be very grateful."

Yada: "Thank you."

She: "I very much appreciate what you are telling me. The heart is strong, and it's hard _____? the place to be; but it seems I don't have the resistance I once had. They weaken me much faster. If you could give me a treatment I would be grateful, Yada."

YADA CAN HEAL NO ONE

Yada: "With the memory of keeping in mind that Yada can heal no one; but you, and I, we can heal ourselves and we do; even though we may use such methods as drugs, heat therapy, body adjustments -- well all manner of things.

"In the end, the truth is, we heal ourselves. Laying on of hands. We cannot take from one that which is one's; nor can we give to another what does not belong to them, not really.

"While I do some witchery, hah, hah, on Clara, I want all of you to do your own witchery for her, too, uh? In other words, we work together on the problem of healing. Please to take table from here. (Standard procedure at the seances or telegnostic sessions over the years was for the Controls to have Mark's body seated behind a card table. Refer back to the picture of Mark under control in the Fate magazine introduction to Class 2.)

"Please, a drink of water."

He: "You use water?"

Yada: "Yes. It is a maker of negative vibrations that a physical person requires during his moving about in the physical world. It literally washes them away. Now the Catholics knew this and that is why for many centuries -- in the beginning -- they did not let anyone who joined the Church, wash. How you liking that? It's what is known as 'the stinking Catholic'!" (Burst of laughter from the group.)

He: "That was pretty dirty, Yada." (More laughter)

Yada: "Yes."

She: "That's the reason why Joe and I take a bath once a week."

Yada: "That's very good. You see, it was because they knew that water is a great solvent, a great purifier. It's in practically everything that you can imagine, water. Every other thing. Water, please."

He: "Okay, here we go."

Yada: (With chanting tone) "Wah ee tu, tu ee see ta kwa nee. Uh na

ee kee u su tu kwa nee, uh, ee see tu kwa nee, ee see tee kay anh, ee dah, ee dah, ee see tu ku anh, ee dah (three or four deep inspirations and expirations) Ee see kwa dah, ee dah, ee dah, et say nah, ee dah et say nah, ee see tu kway ah na, kwa nay ah na.

"You may, the door take -- ?"

He: "You want the door closed?"

Yada: "Ee nah, sa te tu kwan, a te tu kwan, a say tu kwan, ee say te ah su kwada, oo na, oo na, oo na ee da, oo na ee da (deep inspiration) ee see tu kwa eeah, ee kay nay ahna, nah! nah! nah! nah. (Sounds as though gestures accompanied these last accented words.) Ee tu oh kayyam. Oh tee-ee-ee tee kay ahm a-yah! (Sharp inspiration then high chant) Oo a tu kwan yee! (Sharp inspiration) Ee dah, ee kay non non ee da, ee da, ee tay sah tu kwa tay on tay ama. (Inspiration) Go tay ama (then a sound like a sharp expulsion of breath) Go tay ama. Ee say tu. (High) Go ee da. Ee da. Ee da. Ee da ee say tu kwa da (more of these under the breath as Yada concentrates. Inspiration) Me oh day kwama, ma-a-a-a. (Inspiration) Ee su tu ay ah tu, oh kwa day ama, ma-a-a-a-a. Ee su tu kay ah tu kwa day ah ma-a-a-a. Ee su tu ay kay ahm ma, na-a-a-a na-a-a-a-a, ee su tu kee da, kee da (Inspiration) Ee da ee see to kwa m-m-m-ma (sharp exhalation) Na! Na! Na! Ee su tu ee da, ee da, ee da, ee kwa tay ahm-m-m-m-m a. Kwa tay ah ma. Kwa tay ah ma. See tay kwa tay ahm-m-m-m. (Inspiration -- sharp exhalation) Phwa! Ee see tu! Phwa! EE see tu! Phwa! Ee see tu! Phwa! Ee da! (One gets the impression here that Yada is absorbing junk from Clara's aura and then expelling it away from him, dissipating it.) Ee su tu ee da. Ee da. Ee da. Ee su tu ee da. Ee kay ee ah ma. Ay-y-y-y-y yah! Ee see tu yah! Ee see tu yah! Ee tu yah! Ee see tu ah tu yah! (Inspiration and exhalation) Phwa! Ee see tu phwa! Phwa! Ee see tu phwa! (Then repetitive mumbling of the above phrases under his breath.) Ee see tu ee kay ee ah na! Ee tu! (Inspiration) Nah! Nah! Gratia. Gratia. (Sound of movement and microphone noise as though Yada is returning to his original position.)

"Water. . . . Ee say kam man na. Kam man na, ee say tu kwan na. Tu-u-u-u-u-u, tu-u-u-u-u-u, uu-u-u-u-u na! Uu-u-u-u-u-u na! (Loud clap or snap) Thank you."

She: "Thank you, Yada. . . Very much."

Yada: "Gratia. You relaxed?"

She: "Yes."

Yada: "You will be fine."

She: "Thank you."

PROFICIENCY THROUGH PRACTICE

Yada: "You know in the beginning of my coming into your world, wasn't nearly as proficient in the use of Mark's body as I become through practice. Remember the importance of practice. Use what you know. (Chorus of "thank yous")
going to leave for a little while, please, all right?"

He: "Yada, before you leave -- "

Yada: "Yes?"

She: "I wonder if I could ask a request of you?"

Yada: "Yes."

She: "That we could send love and light to Barry Lane?"

Yada: "Yes, of course."

She: "Healing? To him? Yesterday morning he had a heart attack, and I think you know him."

Yada: "Yes, of course."

She: "He's been working too hard in getting a church started and that was the reason -- ."

Yada: "Joseph?"

He: "Yes, Yada."

Yada: "Do you remember, perhaps, my saying -- "

He: "Yes, you did, Yada. I remember very well."

Yada: "But you see, I couldn't -- I couldn't stop him. He had to do this work. That was his work and all my advice, or yours, could not stop him."

She: "I related the message to him, too."

He: "Yes."

Yada: "Thank you."

He: "He's only twenty-five."

Yada: "I'm sorry but I'm not surprised. We will someday concentrate a prayer to him, yes?"

He and others: "Yes, Yada."

Yada: "Yes. Ah say kay tee tu. Ay say tay ah, kay nay ahn ee see na ha kay tu unka. Ay day kee, ee see tu nah, ee see a lah, ee see lah. Oh tay kay sa, kay sa, ee see lah. E su tay kee. (Long pause) I leave you now."

They: "Thank you, Yada."

CREATIVE POWER IN DAILY PRACTICE

Yada: "I come now. Time, for you, is moving. You have to have rest, time to get rest. So I come now. I give you some for the next 25 minutes.

"You know, my friends, if we all were aware of the power within us for all manner of most wonderful things to create, I think we would practice it -- whatever our planets may be -- at least 10, 15, maybe 20 minutes a day. I do not think that's too much.

"If you feel secure enough in yourselves, your hands hold the power to heal. Everybody is a medium of healing, of giving peace of mind also, of making well the mind of the body. You can do it. Just as well as can I; and perhaps, because you are more constantly in the world, you can do better. What is the use of knowing this if you do not put it to work. You may have what seems many times to be failure, but that is not failure in you. Perhaps the person you are trying to heal is not receiving it, perhaps because they do not feel worthy for it, or of it. You cannot know that.

"We will not go so far back into life as other life times, to find the causes for success or failure; but right here in your now life time. How secure do you feel? We cannot do anything for another if we feel insecure. Bolster yourself. Let go of your anxieties. Live now, today. Do what you see should be done.

"All around you are peoples who suffer. Some of them will accept you. Some will reject you. That is not your concern. Your concern is to try, and that's all.

"There is magick in the hands. Under proper lighting conditions you can see the energy pouring from the fingertips. Have you ever seen that?"

She: "What kind of light would that be?"

Yada: "Is pale blue, pale blue, very pale blue, almost like what you call smoke. You know?"

He: "Cigarette smoke?"

Yada: "Yes, at times that is the kind of blue."

She: "The common electric light? Blue?"

Yada: "Yes, because it is electric. It is energy."

He: "Yada, what are those proper physical conditions? Could you mention them for us?"

Yada: "One, that the sick person understands that you are not healing them, that they are healing themselves. That they are using you only as a sounding board, a test board."

She: "Would that be a transmitter?"

Yada: "No, do not need trance."

She: "No I mean it should be sort of like a transmitter, sending energy to them?"

Yada: "I do not understand, please."

Another She: "As a channel, Yada, you like that word?"

Yada: "Oh, yes -- "

She: "I think that -- "

Yada: "Yes, is all right. Yes. But you do have to be, and they do not have to be a channel of anything more than life."

ONLY LIFE CAN GIVE LIFE

"And only life can give life. And you have the life to give. It is said the man Jesus (pause for roar of jet airliner overhead) Jesus had a long ride that time (laughter from the group) said to the lady who touched the hem of his garment, and then cried out 'Oh Master, you have healed me!' And he said, 'Lady, no, you have healed yourself. Your faith has made you whole. Go, and do not make the same mistakes.'

"Know how to treat yourself. Sin is where we hurt ourself, in our ignorance of how to live we hurt ourselves. You know the most difficult person in the world to get forgiveness from is one's self. Isn't that strange? Isn't that very strange?"

She: "I think it's always because we know we could have done more."

Yada: "Yes, and so we have guilt feelings."

Another She: "If we really could have we would have." (Mumble of responses)

She: "No -- if I had given a little more effort."

Other She: "But it's not that way, though. Now you say, 'Now

I know what I can do more but then I didn't know so I did what I could.' If you -- I cant say in words any more -- "

Yada: "If you knew nothing to do, you could do nothing. You have to know. Now sometimes it's better to do nothing. There are such times. But, before you start doing nothing, do something; and that is mentally turn your problem over to the Light, to the Creator. Spend five minutes in concentrated thought, on healing your own body. Five minutes. And when you are through you say, 'So be it. Amen. It is done.'

"Amen was a great teacher of the Light, a great healer, a Master Mason."

He: "He was Egyptian, Yada?"

Yada: "Yes."

She: "The one they called Hotep, Amen Hotep?"

Yada: "Well Amen Hotep was a Pharaoh. Yes?"

They: "Yes."

Yada: "But the Amen I speak of was an initiate. Yes. Amen Hotep was a builder, and an exceeding understander of architecture work. His great masterpiece was Gizeh. You know Gees-yeh?"

He: "Yes."

Yada: "How you say it, Gizeh -- Geezeh. Amen was a great healer and teacher of the Light, a Mystic.

IN THE NAME OF AMEN

"So, it came to pass that when one of his pupils did healing or any other thing that seemed to be logic to the masses, they always spoke his name, like you would say 'in the name of Jesus' or 'in the name of Christ'. His students would say, 'so be it in the name of Amen'.

"Mm-m-m-m, say tah ka ee yama. When I speak of such great Beings my Light pulsates. It is so thrilling.

"You know I speak of emotional control? Hm hm, but if you save your emotions and use them for useful purposes then you, too, will get what is called these heavenly thrills. Every part of your body is tingling."

She: "Is that because you come in rapport with him, perchance? or not."

Yada: "No, not with he, Amen, but rather as the Light, which I

understand well. Yet when I come into knowledge of another such Being I tingle; for the Truth does that to me. Realization of truth so profoundly affects the body that you can get a healing of any ailment or any breaks in the body. You getting the Light. It is descending on you."

She: "Then your whole body tingles like that."

Yada: "Yes."

WALK IN TRUTH AND BE HEALED BY YOURSELF!

"Walk in truth and you will not need me to tell you about it. I enjoy to come and talk with you. It is my work; so I do you no favors as such. I simply do my work; and then you do yours; and we create a tremendous field of harmony. It expands our Light as we serve one another. Mahdah, the Bird of Heaven.

"Now unless you have something to say to me, I will go.

She: "You talked of Joseph's list after you said prepare your own body, and you were going to continue up to the place where the person (mumble, mumble)"

Yada: "The best way to prepare your body is not so much with diets or breath-taking -- if you want to do healing, want to breathe when you are doing the healing. Breath is life. You can pass it through your finger tips; or you can radiate your whole body with it; and peoples who stand in your presence will be well.

"Every day, feel yourself in the Light. Nee ay set tu kwana, ee see ee dah. Or: Tat tat sat tat sat Om. I Am that I Am.

"Approach others with that thought in mind. I am the Light. I extend it to you so that your body will be whole. How can you approach another in any kind of anger, animosity, jealousy, and do anything for them? You do everything against them and, against yourself.

"If you have one that you consider your enemy, do you not know that the more you think of him, the more you immortalize him. Is that what you want to do to your enemies, immortalize them? Yes, that's all right, but immortalize them with love, not anger, not fear, not jealousy.

"Go and sin no more, meaning, go and do not divide your energies. Do not divide your mind. In doing so, you divide yourself from the Light, or that which you call darkness.

"When I gave Clara healing, perhaps you observed that in part of this I blew on my hands. That is what is called an occult practice. In some ways it is thought of as magic. But what I was doing was passing my breath as healing force to her. Could you

see it, when you blow on your hands there is great up, vital energy. Without it you couldn't live. That. Spirit is. It is That. The Spirit of Life.

"Sometimes, for some conditions, I put my hand on the back of the person's head, that I am going to heal; and I chant. Now, you may use prayer, asking that this one be healed, in the Name of the Light. I bring you life. I remove you from dark in the Name of the Light.

WATER, THE NEUTRALIZER

"I think, when your hands are going to touch the person's skin, I think it advisable that you washing your hands. Not from germs because germs are very persistent little creatures. The more you have washed your hands from germs thoroughly, the more the germs have come back thoroughly. Hah, hah, hah. So, what you do with the water is to break up the vibrations of everything else and everyone else that you have been touching an hour or hours before you have to do a healing. That is very powerful, water, for that purpose.

"The Catholics know the power of water. I am not now speaking of their not bathing, but rather the magical powers of water. It is often used in the rites and the rituals of the priests. Especially do the Jesuits know. They know much magick. Is it something called Black Magick? Not really, it is only the way you use your magick that makes it positive or negative, or black or white.

"If you love yourself you will not ever use it negatively.

"Maxine?"

She: "Yes."

Yada: "How you -- how you feel body? How you feel?"

She: "Mm-m-m-m, dead."

Yada: "The very fact that you have debility, mm-m-m-m -- "

She: "Feels wonderful -- "

Another She: "Good."

Another She: "The way she said it." (Laughter)

Yada: "Hah, hah, hah. Ee ee kay ah set ta kwada! (More laughter) I know how you feel." (More laughter)

She: "Im gonna feel better."

Yada: "Yes. Yes. You know the Law. Use it."

She: "I thank you."

Yada: "Ay say tay kwa tee. Ay say tu kwada. Ay say tu kwada, Anochee."

Chorus of "Anochees" and "Good night, Yada."

Yada: "Pardon. Should you communicate with the young man, Barry Lane, you will please say 'I, Yada, extend my love and my Light as a guard to his health. Thank you.'"

She: "Thank you, Yada, he sent his love to you, too, and to Annie."

Yada: "Anochee."

* * *



Irene and Mark Probert

HOW TO SEE VITAL RADIATION

By Trevor James
From our June 1961 Round
Robin Journal of Border-
land Research

Many Associates have expressed interest in the technique mentioned by the writer in recent articles, of using pinacyanole bromide goggles for seeing the etheric double and vital radiation of a human being. Evidently, numbers of our Associates have had poor results with this material in the past, and it seems largely due to the use of inferior equipment and a lack of good guidance.

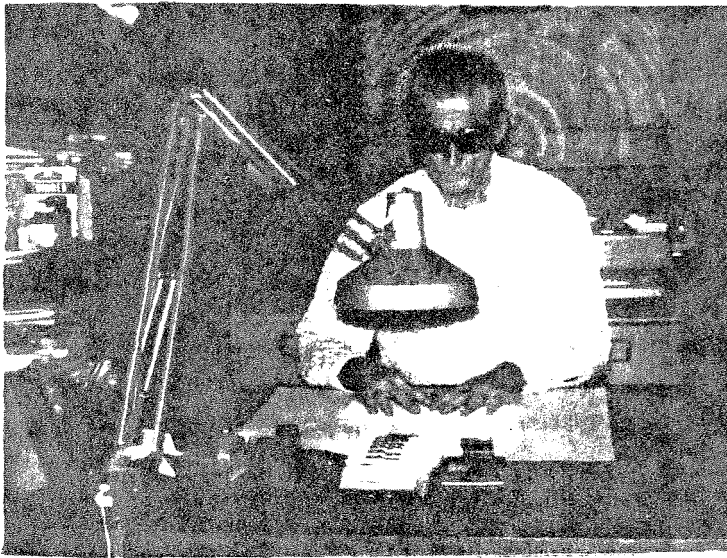
First, get the goggles from the Metaphysical Research Group, Archers Court, Hastings, Sussex, England. These people have a thoroughly reliable product, and in addition have invested considerable time and labor in pursuing all manner of research interesting to BSRAssociates. The goggles are ten bucks with the pinacyanole bromide filters, and come with a complete resume of the subject.

The writer's conversations with those who have tackled this project and failed indicate that all of them attempted too much too soon, saw nothing, and dashed their goggles down in disgust.

The primary aim of this experiment about to be outlined is not to enable the experimenter to see all the aura at once. The conviction should be firm in the mind that one is going to attempt to see the vital radiation, the luminous band of radiation that surrounds every normally healthy person. The vision is going to be confined to the areas immediately adjacent to the physical structure. The physical setting is extremely simple, yet there will be those who will attempt, for one reason or another, to avoid meeting these simple conditions. Don't do it! The proper method will ensure success; substitutes will produce something less.

Get a good, strong fluorescent light, preferably nothing less than three, three-foot tubes in a standard commercial fixture. Either lower this from the ceiling, or be able to stand on a chair or table so you can get your hands within 18 inches of the tubes. Try if possible to set up the arrangement so your eyes can be shielded from any direct rays from the fluorescent tubes. Ideally, the arrangement should look something like the following diagram. Place a pure white surface under your hands. A towel, a sheet of white paper or white cloth will do the job.

STEP ONE: Either go outside in the sunlight with the goggles on



The Editor practicing Trevor's technique for seeing the Etheric Double, and for seeing 4-D UFOs. He uses economy "goggles" made up of a pair of sun glasses with deep blue gelatine filters over the lenses. After staring into a frosted light bulb for a minute (25 watt) he puts hands on white paper on desk, lighted by Circle-line fluorescent tube in desk lamp. After six months of steady practice, every day, he is beginning to understand the knack of seeing etheric matter or energy.

Polaroid photo by Judy Crabb

and spend approximately one minute gazing at the brightest surface available through the pinacyanole bromide, OR, spend a minimum or one minute looking into a frosted, naked light bulb from a distance of a foot and a half.

Whichever way you choose, bring your will into play as you first stare through the goggles. If you are outdoors, seek to study with genuine intensity, some minor flaw or detail of the bright surface at which you are staring. If you are using the incandescent bulb, seek to see the filament of the bulb burning on the other side of the frosted finish. Peer penetratingly in either method and seek to arouse your faculty of sight fully.

STEP TWO: After a minimum of one minute adjusting the sight to the goggles, leave the goggles on and stem immediately to your prepared position underneath the fluorescent tubes. Hold your hands in front of you, under the light and on top of your white, reflecting surface.

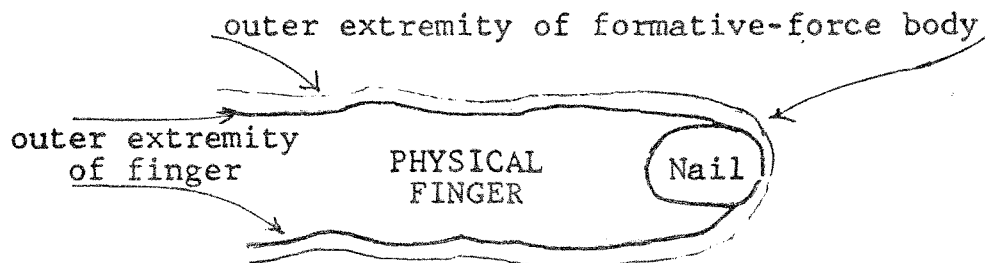
Now, resist the automatic tendency, induced by a lifetime of habit, to look at your fingers. You are not interested in looking at your fingers. You know they are there. Look past them, beyond them as it were, and into the space immediately surrounding them. Remember you are trying, in a certain sense, to see beyond the physical; so try and look beyond it.

If you do as has been suggested you will see that your hands are surrounded by pale, fine, luminous clouds of radiation that look like blue neon, though nowhere near as intense. Move your hands back and forth quickly in front of you. Observe how the radiation lags behind this movement, how the luminosity "jumps back" into its position around the hands. Your hands seemingly float in this fluidic emanation.

In the beginning you will probably find that your capacity to see the emanation will die away fairly rapidly, probably in two minutes or less. If you persist, you will find the ability to see this radiation increasing. If you are an Associate destined to be a real force in the New Age, you will keep on at it until the capacity to see this emanation is a permanent part of your sensory faculties. You will see it, in greater or lesser, degree, continuously, and often in full daylight at high noon, according to the background.

THE ETHERIC-DOUBLE

Perceptible along with the emanation right from the beginning is the human etheric double, or formative-force body as it has been referred to in modern times. This is seen as a luminous, pale grey duplicate of the physical body, standing out from the extremity of the physical structure by about 1/32nd of an inch all around it. The effect is like this:



Inert mineral substances will be found to lack an etheric double. All living things, including plants, have this double and no biological theory which omits it can long endure in our time. The departure of the etheric double, which is death, results in the collapse and disintegration of the physical structure it underlies. At that time, the previously living body reverts to the purely mineral status that official science insists on ascribing to it in life.

The people who make the goggles outline a systematic method of use for them that will ultimately result in the perception of much more than has been described. The labors of Dr. Walter Kilner and Oscar Bagnall have been of great significance in the use and development of coal-tar dyes for this purpose. The writer freely acknowledges that the method outlined in this article, for the special and limited purpose described, was derived from the work done in England. The object was to find a quick method of perceiving the vital radiation by applying some lessons learned in the motion picture filming of the human aura. The writer has applied this method to well over 150 people, of all ages and levels of eyesight, without a single failure. Persons over 50 should spend about two minutes in the process of accustoming their vision to the goggles.

The writer is a firm advocate of Associates balancing their studies with doing. All of us cannot do experimental work, but things like this are within the reach of everyone. All the study in the world about the radiation from the human body will have only the aspects of dry intellectualism, until it is fused with the dynamics of doing and seeing. The effect upon the soul can be quite powerful, when the reality and the fact of this radiation is brought directly through perception into consciousness. The difference is that incalculable gulf between what you know and what you believe. Good luck.

* * *

We made an aura-seeing setup at our Borderland Convention at Harmony Grove, California, July 4, 1961, complete with fluorescent lamp, white towel on table top, and 25-watt frosted bulb for staring at through the goggles. Dozens of conventioners tried it successfully, including your editor; but I was well aware that I was in the aura of the teacher, Trevor James. In fact he had his hand on my shoulder while I was seeing the pale, electric blue of the etheric double of my fingers. Later, at home, several tries produced nothing; so I put it aside. Now, 14 years later, after months of regular practice by myself, I am beginning to get flashes of the double close to the fingers, in spots, and also sometimes flaring out an inch or two.




















Results might come faster if I had a pair of aura goggles but the main thing is to look through blue filters which apparently shift the sensitivity range of the eye toward the ultraviolet end of the spectrum. Once the sensitivity is built in through practice, the goggles or practice glasses can be put aside. Pinacyanole is expensive. I believe it can be bought through Eastman Kodak stores as a crystalline dye, but then it has to be liquified in alcohol and spread between two glass flats for seeing use. In our catalog (1972) of the Atlas Chemical Company, San Diego, California, Pinacyanole, Iodide Form is listed at \$5.78 a gram.


In Closed Class No. 7 with the Yada di Shi'ite, Aug. 27, 1967, the Yada spoke to the members of "magick in the hands. Under proper lighting conditions you can see the energy pouring from the fingertips. . . ." (Page 21 of the Transcript) I believe that the aura-seeing technique pictured and outlined above offers the "proper lighting conditions" suggested by the Yada.


This aura-seeing technique is one of several discussed and explained at length by Trevor James in his forthcoming book, "The Cosmic Pulse Of Life", expected to be out in paperback in the late fall of 1975. This updates his findings and beliefs on the Flying Saucer phenomenon since the publication of his "They Live In The Sky" in 1958.

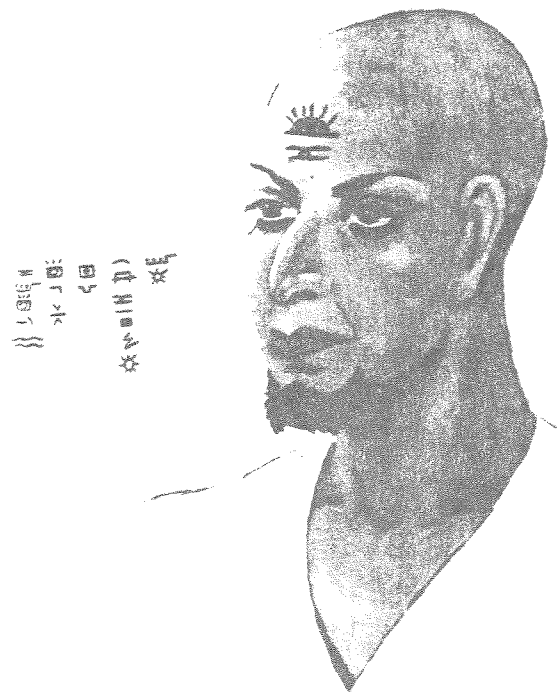
Meanings of the symbols on Yada's portrait. They are read from top to bottom and from right to left.

Meanings of the symbols on Yada's forehead.

- 1 {  Man seeks
 wisdom (Light).
- 2 {  Only
 through
 understanding (Love)
 can
 ignorance (Darkness)
 turn to
 wisdom (Light).
- 3 {  Man in matter
 is lost.
- 4 {  Wisdom (Ka)
 is
 above and below.
- 5 {  Let
 man seek
 wisdom (Light)
 in
 freedom (as water flows).

 The rising sun symbolizes ever-increasing wisdom, or Light.

 The two links, or hooks, are a symbol of understanding.



The Yada di Shi'ite